

EDUCATIONAL METHODS IN SURAH AL-MUJADALAH

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Abstract

The research that the researcher carried out included qualitative research and when collecting the data used the Book Research method. This data is presented in descriptive form in the form of sentences. The data in this study were collected and analyzed for validity from various sources. The results of this study stated "Educational methods contained in surah almujuhlah" namely the story method; Natural tababur method; Dialog and Question and Answer Method; Threat Methods; Reward Method.

Keywords: *Education; Method; Al Mujadalah..*

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INTRODUCTION

Education is very important for human life, because with education humans can develop all the potential that exists in themselves. Education etymologically comes from the Greek language, namely from the word PAIS which means child, and from the word AGAIN which means to guide, so education is guidance given to children. (Abu Ahmadi, 2015:69)

In Islam education is called tarbiyah, ta'lim, and ta'dib. The three of them have the same meaning goal, namely as a process of directing, guiding and nurturing students so that they can grow and develop into mature human beings, master theoretical knowledge, and have commendable morals so that they are able to carry out the goals, functions, and duties of their creator, namely Allah SWT. (Syafuruddin, 2015:1)

In the National Education System Law No. 20 of 2003, "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills they need. , society, nation, and state." (Education System Law article 1 paragraph 1 no 20 of 2003)

Education has certain components that are needed to achieve educational goals. These components consist of objectives, educators (teachers), students (students), materials, methods, media, and educational environment. Among these components, the method is a very important thing to pay attention to, because the method is like the signs that regulate so that teaching and learning activities can run well. (Syafri, 2017:82)

In the course of education, educators need appropriate learning methods to bring their educational activities towards the goals they want or aspire to. However perfect and good an educational curriculum will mean nothing if it does not have the right method to transform it to students. No matter how good the facilities provided by educational institutions are, they will be in vain if the educators do not understand how to place a method. Therefore, educators are required to be proficient and understand in choosing the method to be used when learning is taking place. (Alhaddad, 2018)

In Islamic education, the method has a very important position in achieving goals, because it becomes a means of delivering subject matter so that it is easily understood by students. In Arabic maqolah it is said at-Thariqah ahammu min al-maddah meaning that the method is more important than just the material. From this maqolah we can understand that the method is a must for educators to convey the meaning and purpose of learning, because it will be useless if the material is good but the method is not right on target. (Andi, 2018: 57)

In education, it is undeniable that education has many problems. One of the problems that arise in modern times today is that not all educators are able and master educational methods. The problems that usually occur are that some teachers seem monotonous in using methods when learning takes place, so students feel bored quickly, bored and do not focus on lessons so that lessons do not reach students. (Awang, 2015)

In general, the method can be interpreted as a way or way. Method comes from the word *methodos* in Greek, where the word consists of the word *meta* which means through, towards, following, and after. The next word is *hodos* which means journey, path, way, or direction. (Al-Rashidin, 2017:174)

The Qur'an is the first and foremost source of knowledge for Muslims from Islamic teachings. Al-Qur'an is also a holy book of guidance for humans which makes the basic principles in all matters of human life. Including instructions in the study of educational methods, because education based on the Qur'an will foster humans individually and in groups so that they are able to carry out their functions as servants of Allah and His khalfah in the world according to the concept that has been ordained by Allah swt. (Lestari, etc, 2021)

In the Qur'an itself is very concerned about the method in education. Because there are many verses in the Qur'an that discuss educational methods, including in Surah Al Mujadalah. According to the researcher of Surah Al Mujadalah, as an example of a verse that explains the method of education, we can see it in Surah an-Nahal verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, it is He who knows best who has strayed from His path, and He who knows best who is guided. (Surat an-Nahal/16: 125)

The reason the researcher took this surah to be researched and studied is because this surah tells about the law of zihar, the prohibition of whispering, the order to open up seats in the assembly, and so on. The way the Messenger of Allah in solving the zihar problem indicated that there was an educational method in it, so that researchers were increasingly interested in studying this Surah Al Mujadalah more deeply.

Based on the explanation above, the researcher will examine the verses of the Qur'an and the hadiths related to the topic to be studied. Therefore, the researcher will conduct a study with the title "Educational Methods in Surah Al Mujadalah."

METHODOLOGY

This study will examine and describe the method of education in surah almujuhlah, in line with the focus of this research so that the research will use a qualitative approach.

The data or materials needed in this research are obtained from a number of literatures or libraries, either in the form of books, encyclopedias, dictionaries, journals, documents, and other sources that are considered to be related to the problem being studied. (Afifudin, 2012:58)

According to Afrizal, qualitative research is defined as a social science research method that collects and analyzes data in the form of words (oral and written) and human actions and the researcher does not attempt to calculate and quantify the qualitative data that has been obtained and thus does not analyze numbers. -number. (Afrizal, 2014:13).

The type of research used is revelational research, where this research is conducted on the texts of the Qur'an on certain issues such as education, economics, law, monotheism, and so on. In other words, in this revelation research, the researcher basically wants to get answers from the Qur'an to the problems being studied.

The approach in this study uses the maudhu'i interpretation method. Maudhu'i interpretation or thematic interpretation is an interpretation that uses thematic methods in interpreting the Qur'an. The purpose of thematic is to determine a theme carried out by the commentator by collecting verses related to the theme that has been determined, and then uniting them into a single unit and analyzing the verses specifically with certain steps. The goal is to find meanings and concepts related to the theme to be discussed and draw a conclusion that is interconnected. (Sharif, 2014: 61)

As a literature study, the source of data in this study is written data, both primary and secondary. The primary data in this study is the book of interpretation. Among them are the interpretation of al Maraghi, interpretation of al Munir, interpretation of Jalalain, interpretation of al Azhar, interpretation of al Misbah, interpretation of Ibn Abbas, and other interpretations. While the secondary data in question are books, journals, articles, and documents related to the topic of this research.

Data collection techniques used by the authors in this study are:

1. Collecting and analyzing various verses in the Qur'an and the hadith of the prophet related to the research discussion.
2. Analyzing the verses in Surah Al Mujadalah which is the primary source in this study.
3. Collect various references that support in answering the formulation of the problem under study, namely in the form of books of interpretation, educational books, and so on that are relevant to this research.

The data analysis techniques in this study:

1. Data reduction

Data reduction is defined as the process of sorting, focusing on simplifying, abstracting and transforming rough data that emerges from written field notes. Reducing data means summarizing, choosing the main things, and focusing on the things that are important. Thus the data that has been reduced will provide a clearer picture, and make it easier for researchers to conduct further data collection.

2. Data Presentation

Presentation of data is as a set of structured information that gives the possibility of drawing conclusions and taking action. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, and the like. The most frequently used in data presentation is narrative text. (Sugiono, 2017:249)

3. Withdrawal of Conclusions / Verification

After the data is presented in the data analysis series, the next process is drawing conclusions or verifying data. Data verification aims to obtain concrete data relating to the problems studied. Therefore, in answering the problems related to this research, the author uses the method of content analysis (content analysis) is a technique used to draw conclusions. Content analysis is a technique used to draw in-depth conclusions about the text. It is considered relevant to this research because the primary source is the text of the translation of the Qur'an and the interpretation. (Salim, 2012: 147)

RESULTS AND DISCUSSION

A. Overview of Surah Al Mujadalah

The Qur'an mentions many rules in marriage and household. The Qur'an also regulates how a husband has intercourse with his wife in good ways, including the prohibition of doing *zihar* to his wife. *Zihar* is an act that is forbidden by Allah to his servant, because it is the act of likening a wife's body parts to her husband's biological mother.

The points of the *zihar* law are regulated in surah Al Mujadalah verses 2-4. Surah Al Mujadalah is the 58th chapter and consists of 22 verses, belonging to the Madaniyah surah. The reason this surah is called surah al-Mujdalam is because in this surah it tells of a woman who filed a lawsuit against her husband against the Messenger of Allah.

The lawsuit took place after *Khaulah's* husband, whose name was 'Aus, resembled himself like the back of her husband's biological mother. After the lawsuit was submitted, then the Messenger of Allah gave an answer to the lawsuit by explaining the *zihar* and *kaffarah* laws that apply to those who do it.

In this surah also discussed about some prohibitions that should not be done such as holding secret talks aimed at ridiculing the Prophet and his companions. There is also a verse that means a threat to people who are determined to violate the prohibition. In addition there are also verses that provide good news for those who believe and are *istiqomah* in the way of Allah.

B. ANALYSIS OF SURAH AL MUJADALAH

1. General Findings

a. *Zihar* Law

Zihar It is a despicable act which is prohibited in Islam. *Zihar* is the behavior of a husband who imitates his wife's back with that of his birth mother. This happened at the time of the Prophet, as has been mentioned in the QS. Al Mujadalah verses 1-2, and is also mentioned in the QS. Al Ahzab verse 4, namely:

"Allah has never made for a person two hearts in their sockets, and He has not made your wives whom you zihar as your mothers, and He has not made your adopted children your biological children (alone). That is just what you say in your mouth. And Allah tells the truth and He shows the (right) way." (Surat al-Ahzab / 33: 4.)

Zbihar the language is taken from the word *azh-zhahru* which means back. While in terms of *zhihar* is the imitation of a husband to his wife which is not in the form of *talak bain* (which is likened) to a woman which is not lawful for him. This act is a very bad act, and is seen as a vile word against a wife.

It can be said that this *Zhihar* is a divorce in the era of ignorance. Because in those days when a husband was angry with his wife, he would say "to me you are like my mother's back", then his wife was forbidden to him. However, their domestic relationship continues as usual, the only difference is that the husband is not allowed to have intercourse with his wife. This illustrates how bad morals were at that time, and a form of abuse against women. (Arif Munandar, 2018: 18)

Ibn Qayyim said, "In the days of ignorance, *zhihar* was divorce, but Islam abolished that law. Therefore, the law is no longer valid because it has been abolished by Islamic law. Likewise, what happened to Aus bin Shamit who did *zhihar* to his wife with the intention of divorce, then what happened was *zhihar* not divorce. (Sayyid, 2013: 620)

Zbihar is an act that is forbidden to do, so that whoever commits the act will get a sin and be rewarded *kifarat*, as contained in the continuation of the Surah Al Mujadalah verse 3-4. After the previous verse describes clearly about *zhihar*, then the next verse describes what should be done by people who *menzhihar* his wife, including in this case the case of *Khaulah* who complained.

b. Adab in the Assembly

Indeed, *adab* is a very important thing for a Muslim to have, especially for educators and students. Because *adab* is a reflection of oneself and becomes a plus in the social life of the community and the school environment. The word *adab* is taken from the Arabic language, namely *Adaba or Addaba* which means ethics or etiquette. In *Mu'jam al-Wasith* it is explained that the word *Addaba* is translated in the sense: 1) practicing good and polite behavior, 2) acting or behaving politely, training and getting used to, 3) training, educating, disciplining, improving, and giving action. .

Once the Messenger of Allah admonished his companions about etiquette in the assembly. As mentioned in QS. Al Mujadalah verse 11:

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ
أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ.

Meaning: O you who believe, when it is said to you, be spacious in assemblies, then expand, surely Allah will make room for you. And when it says Stand up, then stand up, Allah will surely raise those who believe among you and those who are given knowledge by several degrees. And Allah is Knowing of what you do.

In one narration it is explained that this verse was revealed on Friday, where on that day the Messenger of Allah was in the narrow *Shuffah* (overhang of the Prophet's mosque). At that time the Prophet was receiving the arrival of *Muhajirin* and *Ansar* figures who fought in the battle of *Badr* including *Thabit ibn Qais* who came late to the place and there were other companions who preceded them. They stood before the Messenger of Allah and greeted them "Assalamu'alaika ayyuhan nabiyyu wa rahmatullahi wa barakaatuh." The Messenger of Allah answered the greeting, they also gave greetings to those present and answered accordingly. However, they were not given a seat and had to stand. Seeing this the Messenger of Allah was disappointed, and said to the people sitting around him "Get up, get up, " Then they stood up and gave places to the *Badr* figures who had just arrived, but with a feeling of displeasure. Therefore, the above verse came down. (Hasbi, 1995: 4144-4145)

This verse gives direction to Muslims to maintain their etiquette or ethics when they are in the assembly. Because basically the science assembly is a place to study for

anyone who wants it, but not a few people are reluctant to widen their seats on the grounds that he came first. This shows how little empathy and ukhuwah Islamiyah we have for our fellow Muslims.

There are at least ten ethics in studying, namely: 1. Respecting teachers, 2. Seriously, 3. Not easily discouraged, 4. Always grateful, 5. Associating with good people, 6. Loving each other, 7. Be humble heart (tawadu'), 8. Surrender to Allah (tawakkal), 9. Be brave, 10. Try and pray. (dedi, 2018: 111-112)

2. Special Finding

a. Educational Methods in Surah Al Mujadalah

1) Story Method

The story method is of course familiar among us educators, because this method is a mainstay method to attract the attention of students. The story method is also a method that is very popular with students, where its presence is highly anticipated because it pleases those who listen.

In Surah Al Mujadalah there is a story that tells of a woman who complained to the Prophet because she had been zihared by her husband, the story is listed in verse 1, namely:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ..

Meaning: Verily Allah has heard the words of a woman who sues you about her husband, and complains to Allah. And Allah hears the questions and answers between the two of you. Verily, Allah is All-Hearing, All-Seeing. (Surah Al Mujadalah/58: 1)

In the commentary it is said that this verse tells the story of Khaulah who was dizhihar by her husband named 'Aus. After dizhihar khaulah complained to the Messenger of Allah and also prayed to Allah asking for guidance regarding the problem. Until finally the verse came down explaining the law of zihar and its kifarath.

In practice, the story method will reveal historical events that contain moral, social, economic, religious, and other values, all of which can be used as lessons for those who listen to them. The stories conveyed can also be in the form of people's lives in the past, the good and bad deeds they did, so that the story can be used as an example to form a good and harmonious school community life now or in the future.

2) Nature's Tadabbur Method

Tadabbur alam means observing, studying the nature and signs given by nature. These natural signs are interpreted with the aim of finding solutions to problems in human life.

The natural tadabbur method is described in surah al Mujdalam verse 7, namely:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يَنْتَظِرُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

Meaning: Have you not seen that Allah knows what is in the heavens and what is on earth? There is no secret conversation between three people, except that He is the fourth, and there is no (conversation between) five people, but He is the sixth. And there is no talk between (amount) less than that or more, but He is with them

wherever we are. Then He will tell them on the Day of Resurrection what they have done. Verily Allah is Knower of all things. Surah Al Mujadalah/58:7)

In this verse Allah asks the Jews a question about their concern for the heavens and the earth that He created. The question is a form of Allah's satire to those who do the act of whispering to each other and secret talks. It is as if they think that no one will hear the whispering, but they forget that Allah swt. All-Hearer of everything in this universe.

Tadabbur nature itself is a learning tool to get to know the greatness and oneness of Allah swt. Who has made the heavens and the earth and all that is in them without any help from anyone. This is in line with the word of God in Surah Ali Imaran verses 190-191, namely:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ.

Meaning: Verily in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for people of understanding. (Surat Ali Imran/8: 190)

الَّذِينَ يَذْكُرُونَ اللَّهَ فِيمَا وُقُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

Meaning: (i.e.) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory to You, so save us from the torment of hell. QS Ali Imran/8: 191

In this method the environment becomes the basis of education and teaching. Thus, it is expected that students will become emotionally stable, they will be closer to the natural surroundings and can adapt to the wider community. By using this method, it is also hoped that students can appreciate, love, and preserve the natural surroundings as a source of life. The natural tadabbur method has several benefits for students, namely:

1. Students can see firsthand natural phenomena that they have never seen, such as seeing high mountains, discovering various types of plants, and introducing them to various types of animals and insects.
2. Through this activity, students can review a particular object, and take a new integrated knowledge and experience.
3. Provide opportunities for students to explore nature, and observe various objects that are there and then draw conclusions that are considered important to increase their insight about the outside world.
4. Increase Naturalist intelligence. Naturalist intelligence is intelligence in performing classifications and hierarchies of nature, such as animals and plants. One of the characteristics that exist in children who are strong in naturalist intelligence is their enjoyment of nature, for example, they dare to approach animals, hold, pet, even want to pet them. Children with prominent naturalist intelligence have a great interest in the natural environment at an early age, they enjoy objects and stories related to natural phenomena, such as the occurrence of clouds and rain, the origin of animals, plant growth, and the solar system.

3) Dialogue and Q&A Method

As for what is meant by the dialogue method (hiwar) is a conversation between two or more people who take turns through questions and answers about a topic that leads to a goal. This conversation is usually in the form of a direct dialogue and involves

two people actively, or it can be that one of them is active, while the others only listen with full appreciation and all feelings.

We can see this method in Surah Al Mujdalam verses 1, 8, 13, and 14. The contents of these verses are as follows: Meaning: Verily Allah has heard the words of a woman who sues you about her husband, and complains to Allah. And Allah hears the questions and answers between the two of you. Verily, Allah is All-Hearing, All-Seeing. (Surat Al Mujadalah/58:1).

The objectives of the dialogue method are as follows:

- a) Encourage students to express their opinions. One of the most important tasks of educators is to create a dynamic atmosphere. With this dynamic atmosphere, it is very possible to appear a more interactive learning atmosphere, and foster a creative spirit in students.
- b) Train students' communication and public speaking. Cleverness in speaking is very important to be mastered by an educated person.
- c) Add new insights. Good dialogue will give good results too. Familiarizing students with dialogue will add new insights for students.
- d) Train students' courage. In general, many students are hesitant and do not even dare to speak in front of their friends to just give answers or opinions. With the dialogue method, students will be trained to get used to talking with their friends in front of the class.
- e) The dialogue method is one of the important methods in instilling the values of Islamic education. This method directs students to pay attention to every word spoken by the teacher.

Next is the question and answer method. The question and answer method is a method in which educators ask students or vice versa. This method is also considered as a complement or support for the lecture method, because asking questions can stimulate students' minds to the lessons that have been delivered previously. The question and answer method also aims to foster students' confidence in expressing their opinions. (Zakiah, etc:307)

There are several things that become considerations or goals for an educator in developing a question and answer method in teaching and learning activities, namely:

- a) To find out to what extent the ability of students to understand the subject matter that has been delivered.
 - b) Provide opportunities for students to develop the ability to ask questions that have not been understood.
 - c) Train students in thinking and speaking systematically.
 - d) As an effort to make students understand and understand, and want to interact actively in the learning process can be achieved optimally.
- 4) Threat Method (Punishment)

This threat method is contained in the Surah Al Mujadalah verses 4, 5, 15, and 16,

The threat method is a method in which educators provide a threat in the form of sanctions or punishments to their students. The punishment was given as an effort to educate and foster the behavior of students, not merely because of the anger of educators towards their students.

This method can be used in the form of verbal delivery or direct action to naughty students, where other, more lenient methods no longer work for him. This needs to be done so that they realize their mistakes and don't want to repeat them. For this reason, this method is a last resort if other methods can no longer be applied, and the threat and punishment method can be practiced by teachers at school and parents at home.

Allah SWT. himself also threatens His servants who deny His favors. As the verse above explains that Allah has threatened the hypocrites who make the Jews their close friends, for them a painful punishment.

Punishment means an act that is done consciously by the sanctioner or punishment of the person who made a mistake. This attitude of giving punishment is part of the responsibility to educate others who make mistakes and are obliged to protect them. It is different with M. Ngalimin Purwanto who believes that punishment is an unpleasant suffering that must be accepted by everyone who makes a mistake. Because punishment itself is an ethical matter related to the values and norms of an education and life order. (Ngalimin, 2006: 186)

In psychology, punishment is defined as an unpleasant action at a certain time that is carried out intentionally against others with the aim of bringing down the positive state of others. It can be said that punishment is bad treatment that is unpleasant for those who experience it.

5) Reward Method

Reward is the giving of awards or prizes to students who are able to achieve an achievement or other advantages that only they have and do not have other friends. (firdaus et al, 2020: 20)

Appreciation is something that can make someone happy and happy. Giving an award to someone is a form of appreciation and support for the positive achievements he has made.

In the Qur'an, it is also explained about the awarding of Allah to His servants who obey His commands, as stated in Surah Al Mujadalah verse 22

Meaning: You will not find a people who believe in Allah and the Hereafter, loving each other with those who oppose Allah and His Messenger, even if they are fathers or children or brothers or sisters. their family. These are the people whom Allah has planted faith in their hearts and strengthened them with the help that comes from Him. And if they enter into Paradise under which rivers flow, they will abide therein forever. Allah is pleased with them and they are satisfied with His (abundance of mercy). They are the people of Allah. Know that Allah's group is the lucky group (Surat Al Mujadalah/58:22).

In this verse we can see how Allah rewards His servants who truly believe in Him and the Hereafter is a paradise full of enjoyment in it. Allah provides a guarantee of safety for those who are willing to leave their disbelieving relatives to Allah, and prefer to believe in Him. So that Allah is pleased with them.

Imam Syaukani in his commentary said that this verse explains the relationship of those who believe in Allah with true faith, it is stronger than their relationship with their parents or their children whose status is as opposed to Allah swt. their faith rejects it because its maintenance is stronger than the maintenance of a relationship with their father, son, or brother. Because of their sacrifices and their obedience to Allah, Allah rewards them with His pleasure and the incomparable favors of Paradise. (As Syaukani, 2011: 193-194)

There are at least six ways educators give awards to students, namely:

1. Giving Reasonable Praise

A good educator is an educator who understands the conditions around him. Good educators should dare to give praise to any students who do positive things, do good deeds, and who get achievements in school. For example, if there are students who manage to give correct

answers to questions given by the educator, the educator must say "the answer you gave was very good, may Allah bless the knowledge you have."

2. Giving Gifts

For students who are diligent, have noble character, and are able to carry out God's commands well, of course they deserve a gift from their educator. By receiving the gift, he will feel very happy and proud, let alone handed it in front of his classmates. The gifts given do not need to be expensive, the most important thing is that they can make students happy when they receive them.

Imam Al Ghazali describes gifts in his words as follows: "Whenever I see a child showing good character and commendable good deeds, then he should be rewarded and rewarded with something that is joyful and praised in front of many people (given a gift)." (Abu Hamid, st: 78)

3. Praying for Students

Praying for yourself is an obligation, and praying for others is a virtue. In the Koran itself there are many prayers from the previous prophets, such as the prayer of the prophet Noah in QS Nuh: 28, Meaning: O my Lord, forgive me, my parents, and whoever enters my house believing and all the believing men and women. And do not add to the wrongdoers anything other than destruction. (Surah Noah/71:28)

4. Creating Achievement Boards

Achievement boards that are made in strategic places in the school environment are a very useful thing. The point is to record and include the names of students who managed to achieve an achievement both in terms of crafts, cleanliness, behavior, and school work.

5. Tapping the Shoulders of Students

Tapping the shoulder is also known as strengthening touch (contact). Reinforcement of touch is a form of appreciation to students for their achievements by tapping on the shoulder, shaking hands, or raising their hands. (Mutia Firdaus, 2020: 121)

Educators can give a touch or pat the shoulder of a student when he is finished answering the questions given correctly, or completing his memorization well. With a simple touch, it can give the spirit and a sense of pride for the students themselves.

6. Telling Learners' Families

Achievement is something to be proud of and is usually the subject of discussion. For students who get achievements in school, it is natural to notify their families. In giving the good news, educators can convey it by letter. In the letter the educator can write down any achievements that have been achieved and give him praise. It is also useful as a motivation for the families of students, so that they can build good interactions with each other.

CONCLUSION

Based on the discussion above, it can be concluded that the educational method in Surah Al Muajdalah has five educational methods that can be used by students. These methods are as follows:

1. Story Method

The story method is found in Surah Al Mujadalah verse 1, where in this verse the story of a woman who complained to the Prophet about her problems that her husband had zihar explained. Educators should prioritize stories that provide role models for student participants, such as the stories of the prophets and apostles, friends, scholars, and previous scientists.

2. Nature's Tadabbur Method

The natural tadabbur method is described in Surah Al Mujdalam verse 7. This verse describes God's knowledge which includes the heavens and the earth. This method is very good for increasing the naturalist intelligence of students, and forming their faith and faith in Allah as the One who created the universe and its contents. This method is also good

for the mental growth and courage of students, as well as increasing a sense of caution and awareness of the natural surroundings.

3. Dialogue and Q&A Method

The dialogue and question-and-answer method is explained in Surah Al Mujadalah verses 1, 8, 13, and 14. The dialogue method in this verse is a two-way dialogue between the Prophet and Khaulah as described above. While the question and answer method occurs only in one direction which is aimed at the disbelievers and hypocrites. From this verse, educators are required to be patient when facing student questions, and provide answers to these questions. Then the most important thing is that educators must not lie in giving answers.

4. Threat Method (Punishment)

The method of threat (punishment) is contained in surah Al Mujadalah verses 4, 5, 15, and 16. The threat given is a painful torment and punishment. As a leader in the learning process, educators have the right to give threats or punishments to students so that the learning process runs as expected.

5. Reward Method

The Reward method has been explained in Surah Al Mujdalam verse 22, where Allah gives the highest reward in the form of Paradise to His believing servants, who prefer Allah and His Messenger to their own families.

This verse shows how important it is to reward those who excel. Therefore, educators should not be stingy in giving awards, because awards can motivate students to improve their achievements. Awards can be in the form of praise, gifts, prayers of kindness, and including the names of students on the achievement board.

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